THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"By loving whatever is lovable in those around us love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we, if God so please, shall become not unworthy followers of Him whose name is Love."—DEAN STANLEY.

No. 40, Vol. LXXIV. Thursday, October 3, 1912. Price One Penny.

MAN'S FUTURE HOME.

IN one of his songs of thanksgiving and praise the Psalmist of old exclaims: "What is man that thou art mindful of him?" but he leaves the interrogation unanswered. Were we to take a retrospective view of the last century and carefully take into consideration the progress that has been made in the way of invention, together with the restoration of the gospel, I think we can correctly answer the query of David by saying that man is a potent factor and an instrument in the hands of the Divine Creator in the furtherance of His purposes upon the earth.

When the Prophet Joseph Smith declared certain scientific truths to the world the scientists of the age ridiculed them, but they have since proven, beyond all doubt, to be true. At that time the prevalent idea was that the earth was created in six periods of time, out of nothing, by an immaterial God. With the Holy Ghost as his teacher, Joseph Smith boldly declared, without fear of successful contradiction, that matter is eternal and that the component parts of this sphere have always existed, the Creator merely organizing the matter that was already in existence into our earth. His reasoning was that beginning implied an ending, and, as matter could not be destroyed, the obvious conclusion was that it had no beginning, but was co-eternal with God, and will always exist, although it may pass through an endless cycle of organization and disorganization.

This world, however, is not as it was when Jehovah brought forth order out of chaos, and placed man in the Garden of Eden to dress and keep it. There were then no children of mortality upon it,

and peace and harmony prevailed everywhere. The earth had no curse resting upon it and would have continued to exist as it issued from the hand of the Creator, had it not been for the transgression of our first parents, which introduced mortality and brought everything under the dominion of the curse.

Another great change came about two thousand years later. The windows of heaven were opened and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins. The earth was renewed in a measure, not fully, as it still retains the effects of the sin that came upon it. But, alas! the earth has again become corrupted and wickedness has again accumulated upon its face; but, as it was cleansed from all wickedness by the deluge, so it must again be purified before it can become a fit abode for immortal man. It must be cleansed from "all the proud and they that do wickedly," all that are corrupt and disobedient, for "the day that cometh shall burn them up saith the Lord of Hosts, that it shall not leave them neither root nor branch."

When the Savior descends in the clouds of glory the earth will be purified for the millennial reign; great knowledge shall be possessed by its inhabitants, insomuch that "the earth will be full of the knowledge of the Lord as the waters cover the sea." The state of felicity is depicted by the prophet Isaiah, in the sixty-fifth chapter, wherein he says, "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; * * * They shall not labor in vain, nor bring forth for trouble; * * * Before they call, I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together. * * * They shall not hurt nor destroy in all my holy mountain, saith the Lord." Punishment shall also be meted out to the ungodly during the millennium, as shown by the words of Zechariah in the last chapter of his book, where we read: "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain * * * there shall be the plague * * * this shall be the punishment of all nations that come not up to keep the feast of tabernacles." This will stir them up during the millennium, to repent of their sins and turn unto God that His wrath may be turned from them.

According to the twentieth chapter of Revelation, after the thousand years are ended, Satan is to be loosed for a season and to go forth to tempt the inhabitants of the earth. He will go out into the four quarters of the earth and gather all he can overcome and bring them to battle against the holy city. He will marshal his hosts around the city, fire shall come down from God out of heaven to consume them and Satan shall be cast in the lake of fire. Then a great white throne will appear, the final judgment will come; the heavens will flee away and there shall be found

no place for them. This does not mean that the elements will be annihilated, but they will be dissolved, just the same as our bodies, after yielding up the immortal spirit, disintegrate and the elements go back to the earth from whence they came.

The same power that calls forth our bodies from their sleep in the tomb will call together the scattered elements of this creation and organize them into a new heaven and a new earth. Just as each of our bodies will come forth from the grave an immortal personage, no more subject to sickness, sorrow and death, so shall the earth, after this change, come forth purified and sanctified—a fit abode for immortal man. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Those who are righteous and keep the commandments of God shall be there and receive an inheritance in the new earth. The Lord said to Abraham: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13:17.) Abraham has not as yet had a realization of this promise, and Stephen speaking of this said: "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession." (Acts 7:5.) This promise was given to Abraham as an everlasting inheritance and he will receive this land when the Lord comes to reign as "King of Kings and Lord of Lords." "The earth is the Lord's and the fulness thereof;" therefore, it is His prerogative to give it to His faithful children, that they may possess it for ever.

In our own dispensation the Lord has promised the Latter-day Saints an inheritance, as recorded in the 38th Section of the Doctrine and Covenants, which reads as follows: "And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh. And I will give it unto you for the land of your inheritance, if ye seek it with all your hearts. And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."

The central portion of this inheritance, where the temple is to be built, was revealed to the Prophet Joseph Smith, and we may confidently look for the fulfillment of the Divine promise at some future time, even though it should not be until after the resurrection, as it is an everlasting covenant. The Latter-day Saints look forward to the time when this edifice shall be erected and "the Lord, whom ye seek, shall suddenly come to His temple * * * and He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Our prayers

should ascend to the Throne of Grace that His kingdom may come "and the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads." Then "the law shall go forth from Zion and the word of the Lord from Jerusalem."

London. GEORGE O. STODDARD.

THE HIGHEST IDEAL.

IT is obvious from the whole tenor of the Scriptures that man will be judged by his daily conduct more than from a mere profession of any particular creed. "By their fruits ye shall know them," is the criterion given by the Savior. One's conduct in life will be determined largely by the kind of ideal set before him as a governing principle for his actions. A great educator is credited with having said that the reason there is so much sin and wickedness in the world is because of the low ideals held by so many people.

Before proceeding further, it may be proper to explain what I mean by an ideal. For the purpose of this article, it may be defined as the conception in the mind of a standard of perfection within the possibility of attainment by the individual. For example, a young man choosing his life's vocation wishes to become a doctor of law. Before entering the law school he has in his mind an idea, or conception, of what he will some day be—viz., proficient in the science of jurisprudence or law. We say of him, "His aim in life, or ideal, is to become a lawyer." Similarly, we may take each of the professions and arts, and speak of them as standards of attainment to which individuals aspire.

It can be truly said that an ideal of some kind is indispensable to the attainment of greatness. It serves as a guiding star to beckon one on to high and noble living, and calls for strenuous self-exertion. The men who have contributed to the world's fund of knowledge, or led the pace for the world's progress, who are chronicled on the pages of history as great, have been led by some great purpose—some high ideal. Moses had a people to deliver from cruel bondage, the Savior had a world to save, and the latter-day Prophet, Joseph Smith, had to institute a work that would revolutionize the Christian world and prepare a people for the second advent of Christ and the millennium. Likewise, those who have distinguished themselves in the sciences, the arts, and other lines of achievement have had an ideal that inspired them to persistent effort.

Let us consider the ideal of ideals that is presented to the members of the Church of Jesus Christ of Latter-day Saints, by the gospel they have received. What is it? It is represented by the aphorisms, "The glory of God is intelligence," and that "As God is man may become." Can the mind conceive of any higher attainment—an ideal more sublime? No ideal could possibly supercede

this, because to reach it would mean to become perfect and understand all knowledge and truth.

I am aware of the fact that this thought seems absurd and foolish to those who are worldly-wise, just as Christianity appeared to the subtle-thinking Greeks. But it cannot be said that it is inconsistent with the Savior's precepts. How beautifully it harmonizes with the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Surely these words would not have been spoken if they were impossible of fulfillment. The Great Teacher did not give advice irrelevant to man.

No one will say that this ideal is within the possibility of attainment during man's three score and ten years of mortality. We must consider perfection as a relative term and apply it to different spheres of existence. As man climbs rung after rung of the gospel ladder that is to bring him to perfection, he still beholds his ideal in the distance, as the lofty Alps calling him "up higher." The thing of importance to us is to know that each step towards the attainment of this ideal is as perfect as possible in our several spheres of life. Then when we conceive man as capable of continual improvement and privileged to live eternally, and the ideal, which before seemed so lofty and remote, becomes much clearer, and is seen to be within the possibility of ultimate attainment.

Let us realize the sublimity of this ideal and make it ours, and then our conduct in life will be right, because anything that savors of ungodliness will be out of harmony with our ideal. He who "hitches his cart to a star" is sure to ride higher than he who hitches it to a hill.

Newport. J. E. Bowen.

GOD'S PERFECT PLAN.

What visions arise in our minds at the thought of the consummation that was looked to when the "morning stars sang together and the sons of God shouted for joy"—when the council of Gods was convened. The glory of the Garden of Eden was not the perfected plan of God, as the sectarian world would have us think. Adam fell, it is true—he fell but to rise again—he stooped to conquer. The losing of that "state" was a salient point in the scheme of the Great Architect for the development of man, that he might become perfect "through suffering"—perfect as his Father in heaven is perfect.

Adam and Eve were happy in the blissful bower which God had prepared for them. They were then "pure in heart" and they saw God. In order to gain intelligence it was necessary for them to experience adversity and opposition. And thus the command came for Adam to be fruitful and multiply and replenish the earth. He received another command not to eat of the tree of the

knowledge of good and evil. Of two evils Adam chose the lesser and obeyed the greater command. He must needs know evil that he might recognise good. "So Adam fell that man might be." Intelligence is only gained by experience. Adam gained intelligence in that he gained a knowledge of good and evil.

God's perfected plan is a world with sin relegated to the past. The world and its Divine beings to be one in harmony with Him—eternal to the core—incapable of decay. Perfect in that nothing is out of joint, and capable of eternal progression. We live in eternity—time is but a rung in the ladder. If we are so favored in that we know the will of the Father concerning us, then, inasmuch as we live up to that knowledge, just so much do we progress. This earth is again to be the Eden of God. In these last days the Lord has set His hand to perform "a mighty work and a wonder," for this is the dispensation of the fullness of times.

The golden ear doth now appear and soon the whole field shall be ripe unto harvest. And the earth shall be purged, and it shall undergo the test of refinement by fire. The proud of heart and all they that do wickedness shall burn as stubble, and there shall be left of them neither root nor branch. Then shall it be that "heaven and earth shall pass away." The elements shall melt with fervent heat, and this earth shall become as a Urim and Thummim, and shall be the kingdom of our God and His Christ. There shall be no rift in the lute, for life shall be one holy song. There shall be neither sorrow nor sighing, for former things will have passed away and all have become new.

Many centuries ago the Savior came to earth—to live and die—to unfold the eternal plan whereby mortal men may gain exaltation in God's eternal kingdom. This plan—the restored gospel of Christ—is being preached abroad in the nations of the earth—and soon the end shall come.

Oh, earth, give ear!
The Lord, He speaks
By His own anointed ones:
His plan unfolds—
An ensign to the world.

Salt Lake City. AUBREY PARKER.

ENRICHING THE MEMORY.

EACH day has its opportunities for the enrichment of memory. "I know over a hundred poems and psalms now," said an old man of humble circumstances but of a high mind. "I memorize them on the cars and whenever I can, and they make me very rich." A low mind cannot remain low when filled with the great words which can not be kept down. Each of these words displaces some other. The mind has elastic capacities, but its working sections

are limited, and they can be pre-empted or reclaimed by what is great and good.

The high-minded man will use rightly, and yet with strong control, the floods of newspaper and magazine literature of the day. Chinese Gordon at one time stopped his newspapers altogether, and many people would be better off without them. They fill the mind with low and trivial interests, and they degrade its tone. It can use the papers that pass in the night, but its light will be thrown on them, not drawn from them.

Loving true judgments and sound knowledge for their own sake, and not for the sake of the commercial uses to which they can be put, exalts the mind. The mind that dwells with the truth, and that ever travels with it, will always have truth to give; but the gift will be the richer because free and not calculated, because it flows from a fountain stored up for its own sake. The love of truth gives the mind its fullest elevation and freedom.—SELECTED.

FOR THE TEACHER.

IF you expect to have lessons learned, make them short.

Assign but few lessons to be learned at home; children must have time to work, play, eat, sleep and grow.

Keep your explanation down to the level of your pupils' minds. A great deal of teaching "flies over the heads" of your pupils, You must learn to talk in household Anglo-Saxon, such as men use in business and women at home.

Your chief business is to make pupils think, not to think for them; to draw out their powers, not to display your own.

Keep your voice down to the conversational key. A quiet voice is music in the schoolroom.

Train your pupils to recite in good English, but do not worry them by interruptions while they are speaking. Make a note of incorrect or inelegant expressions, and have them corrected afterwards.

Seldom repeat a question. Train your pupils to a habit of attention, so that they can understand what you say the first time.

Give your slow pupils time to think and speak. The highest praise given by an English inspector to a teacher was that he allowed his slow boys time to wriggle out an answer.—SELECTED.

FACE THE SUN.

Don't hunt after trouble, but look for success;
You'll find what you look for—don't look for distress;
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream and don't shirk;
Don't think of your worries, but think of your work.
The worries will vanish, the work will be done;
No man sees his shadow who faces the sun!

—*To-Day's Magazine.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 3, 1912.

EDITORIAL.

SECTARIAN BELIEFS CONCERNING DEITY.

THE angelic messenger seen by John the Revelator had "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This work of restoration was a necessary result of the apostasy which he saw would take place in the future, when the evil power would "make war with the saints and overcome them." By the latter event, which duly occurred in fulfillment of the revelation given to John, the true Church of Christ, with its Divine authority, gifts and blessings, was lost to the world for many centuries. Even during the lifetime of the apostles the churches were departing from the true faith of the gospel, as frequent references in their writings clearly show. Possessing the spirit of prophecy, they were enabled to foresee that apostasy was inevitable, but they urged the saints to maintain and contend earnestly for the true faith. With the spread of apostasy, and the consequent loss of Divine truth and authority, there was also lost a knowledge of the true God, from whom all light and blessings come.

Jesus was the supreme teacher and revealer of God to the world. He taught His apostles and disciples that He came to earth to do the will of His Father, who dwelt in heaven, and with whom He had dwelt before coming in the flesh. After His resurrection, before ascending to heaven, He said unto them: "I ascend unto my Father, and your Father; and to my God and your God." He had previously promised that He would send them the Holy Ghost, which proceedeth from the Father, and would guide them into all truth, even showing them things to come. The apostles throughout their ministry bore faithful witness to the Fatherhood of God, the Divine Sonship of Jesus, and the power and gifts of the Holy Ghost. The separate and distinct personalities of the three were clearly understood, but they were known to be one in mind, in knowledge and in purpose, which fact was frequently dwelt upon by Jesus in His teachings. He also taught that no one could know God except by revelation. Therefore, when revelation ceased and the gifts of the Spirit were withdrawn on account of apostasy, this knowledge could no longer be obtained. The Christian Church, thus bereft of Divine light and guidance, gradually departed from the knowledge of the true God, and ac-

cepted the ideas of the prevailing heathen philosophies. The true doctrine of the Christian Trinity, which shows the separate personalities of the Father, Son and Holy Ghost, was at length entirely lost. After lengthy and bitter disputations, creeds were formulated, embodying many of the ancient heathen conceptions concerning God, and upon these the beliefs of the apostate churches of modern Christendom are mainly founded. The following excerpts are from authoritative doctrinal works of the leading churches. They show how vague and unscriptural are such beliefs concerning the Divine Being.

ROMAN CATHOLIC CHURCH.

Question—"What is God?"

Answer—"God is a Spirit, eternal, independent, infinite and immutable, who is present everywhere, who seeth all things and governs the universe.

Question—"Why do you say that He is a Spirit?"

Answer—"Because He is a supreme intelligence, who has neither body, nor figure, nor color, and who cannot fall under the senses."—(Doctrine and Scriptural Catechism of the Catholic Church.) By the Rev. P. Collot, published in Montreal.

CHURCH OF ENGLAND.

"There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible; and in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost."—(Church of England Prayer Book, Art. I.)

PRESBYTERIAN CHURCH.

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek Him; and with all most just and terrible in His judgments; hating all sin, and who will by no means clear the guilty."—(Presbyterian Church, Confession of Faith, Chapter 2, Art. I.)

METHODIST CHURCH.

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible: and in unity of this Godhead there are three persons, of one substance, power and

eternity, the Father, the Son and the Holy Ghost."—(Methodist Discipline. Published in Toronto, 1886.)

BAPTIST CHURCH.

"We believe that there is but one God. We believe that God is revealed to us as Father, Son and Holy Ghost. Each with distinct personal attributes, but without division of nature, essence or being."—(Manual of Baptist Church, Port Colborne Catechism.)

The foregoing statements of belief show clearly that the churches they represent are not worshipping the Divine Creator who brought the earth and man into being, as recorded in the opening chapters of Genesis. The inspired writer there tells us that God created man in His own image, while the creeds from which we have quoted declare that God has neither body, parts nor passions, and consequently possesses no form after the likeness of which man could be made. It is obvious then that the God worshipped by these churches is not the God of the Bible, for the sacred record contains clear and irresistible proofs that God is a personal being, possessing body, parts and passions. He was seen on several occasions by the patriarchs and prophets of ancient times. The New Testament as well as the Old bears record that God has been seen by men on the earth. On the occasion of the martyrdom of Stephen, he said, "Behold I see the heavens opened and Jesus standing on the right hand of God." (Acts 7:56.) Unless Stephen was mistaken on that occasion, then God the Father and Jesus Christ His Son must have bodily forms, or it would have been impossible for one to stand on the right hand of the other.

The Apostle Paul also bears witness to the same great truth in words so clear that their meaning cannot possibly be mistaken. Referring to the Son of God, he says: "Who being the brightness of his [the Father's] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 3.) How can these scriptures be reconciled with the views given above? These are merely two representative proofs taken from a wide range of scriptural references, that establish the personality of the Father and the Son beyond the possibility of question. We must therefore choose between the God of the Bible and the God that is defined in the creeds of modern Christendom. One is the true and living God, while the other does not exist.

The Latter-day Saints, possessing the gospel of Christ as it has been restored to the earth, have a correct knowledge of the true doctrine of Deity. God the Father and His Son Jesus Christ appeared to the Prophet Joseph Smith at the opening of the present dispensation, when he beheld that they were separate and distinct celestial beings, and that they were in the form of man. He bore

testimony to these truths to his latest hour, and the Church he founded, under the direction of the Lord, has continually borne witness to these and many other important truths that have been revealed from the heavens in these days. The light of truth is rapidly dispersing the darkness of sectarian error, and all who desire to know the true and living God may now learn His holy will and worship Him in spirit and in truth.

H. I.

MINUTES OF HULL CONFERENCE.

THE Hull semi-annual conference was held September 29th, 1912, in the Assembly Rooms, Jarratt Street, Hull. There were present: President Rudger Clawson, of the European mission; Elder E. Taft Benson, from the Liverpool office; Elder J. E. Bowen, of Bristol conference; Elder Lawrence Brown, of Nottingham conference, and President Bernard Parry and twelve traveling elders of the Hull conference.

Opening session commenced at 10:30 a.m. by singing, "Ere you left your room this morning." Prayer by Elder Thomas E. Kidd. Singing, "Beautiful Zion."

While the sacrament was being administered by Elders D. T. Murdock and Alvin J. Sharp, the hymn, "While of these emblems we partake," was sung.

President Parry welcomed all present to the conference.

Elder Joseph F. Holyoak reported conditions in the Grimsby branch, and said the saints generally were trying to serve the Lord and keep His commandments. We must obey the principles taught by our Savior in order to enter into the kingdom of heaven. Sincerity, if based upon a false principle, will not bring the desired results. Those who have faith will repent of their sins, not at the last moment, but as soon as they learn the will of God.

Elder Edward Williams, reporting the York branch, said they had many investigators and rejoiced that the people are broad-minded enough to come out and hear the "other side" of the question. The Latter-day Saints believe that "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Said we do not believe in baptizing little children, but only those who are capable of sinning and repenting. Bore testimony to the truthfulness of the gospel and the Divinity of the mission of the Prophet Joseph Smith.

The congregation sang "We are sowing, daily sowing."

President Clawson commented on the song, "Ere you left your room this morning, Did you think to pray?" Said an honest prayer will rob the heart of anger. You cannot pray and be angry at the same time. There are many people who do not pray. How can such expect to receive God's Spirit when He has said: "Ask and ye shall receive?"

Continuing, President Clawson said the sacrament is an emblem of the atonement of Jesus Christ. The thoughts of our hearts should go out to Him when it is being administered. We should see that our hearts and hands are clean and pure. Those who eat and drink unworthily stand condemned before the Lord. If we are worthy, then our thoughts are clean and pure. We should also keep our bodies free from contamination, that they may be fit dwelling places for the Holy Ghost which has been conferred upon us. Our bodies are but the reflection of our spirits—the outward expression of the spirit within. The spirit resembles the body. The body and the spirit constitute the soul of man. We are commanded to keep these bodies pure, and should refrain from taking into them things that are plainly against the laws of health. We should try to make our bodies better by each day living a little nearer to the word of God, and by observing more closely the laws of health. Every blessing is predicated upon law. We may all get the blessing of health by obedience to law. God is no respecter of persons. Though we are all subject to death, yet if we observe the laws of health we will live longer and be happier.

Closing hymn, "Sing we now at parting." Benediction by Elder James J. Giles.

The afternoon session convened at 2:30. Singing, "An angel from on high." Prayer by Elder Clarence A. Barlow.

Conference Clerk John F. Oleson presented the general and local authorities of the Church, who were unanimously sustained.

Elder Homer J. Brown showed that immersion is the correct mode of baptism, and that its object is the remission of sins. The Bible likens it to a burial and a coming forth from the grave. History shows that sprinkling was instituted after the time of Christ. One Novatian believed baptism was necessary, but put it off until he was stricken with disease, and, feeling unable to be immersed, he was sprinkled. This was the beginning of sprinkling. Said he had enjoyed his labors in the mission field, and prayed that God would bless them all, that they might endure unto the end.

Elder E. Taft Benson hoped that the barriers of prejudice would soon be removed, that all might rejoice in the true plan of salvation. Said the purposes of God are beyond the comprehension of the mind of man. The Latter-day Saints proclaim the same truths that have been taught by the prophets of God in all ages, and by Jesus Christ Himself. He knew the gospel was true, and all people might have the same knowledge if they would seek after it. Testified that no man need take the word of another, but can, through earnest prayer, receive a testimony for himself.

The congregation sang, "Guide us, O Thou great Jehovah."

President Clawson, quoting from the hymn, "O, say, what is truth?" said no man could write such words unless he was inspired. The gospel of Jesus Christ—the plan by which we may be brought back to God and redeemed—is truth. It is enduring. It was in

heaven before the world was made, and will be in existence after the world has passed away. The Bible contains the gospel. No man, with all his education, can understand the gospel without the aid of the Spirit of God. Learned men are able to quote chapter after chapter in a marvelous way, but they do not understand them. This is proved by the contentions and dissensions among the various sects. There are as many gospels as there are denominations. Perhaps here is the key that unlocks the scriptures: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) That is the secret. Jesus said He would pray the Father that He would give them the Holy Ghost to abide with them forever. Its office was to bring to their remembrance all things whatsoever the Savior had taught. It must have been a matter of supreme importance, for the Savior reminded the disciples again and again that it would be the Spirit of Truth. If it was necessary for them to be endowed with power from on high, then it is necessary for every man that preaches the gospel to have a like endowment. Paul and the other apostles possessed it. How did they get it? It is very necessary to know the ordinance by which it is received. It is by the laying on of hands for the reception of the Holy Ghost. This, then, is the solution of the problem. The saints had received this Comforter, which is the key that unlocks the scriptures. Formerly you, my brethren and sisters, read without understanding. After receiving the key, you knew that the gospel had been restored, with the right and privilege to receive the Holy Ghost after repentance, baptism, and laying on of hands. That is what makes us Latter-day Saints. No man could hold these saints together in the midst of the persecutions and trials to which they are subjected. It is done by the power of God. We want the world to know the true character and teachings of the Latter-day Saints. We work in the light, not in the dark. We go to the front door, not to the back door, and sometimes we are interfered with; but it is always bigotry and prejudice that opposes us. God bless you all. Amen.

Closed by singing, "There is beauty all around." Benediction by Elder T. Ray Bell.

The evening meeting commenced at 6:30 by singing, "Now let us rejoice in the day of salvation." Prayer by Elder Elias A. Lemon. Singing, "Come, come, ye saints, no toil nor labor fear."

President Parry welcomed all present and read the labor and statistical report for the past six months. Said the officers in the Church show that we believe in the same organization that existed in the Primitive Church. Though many are so prejudiced that they refuse either to listen to us or accept our literature, yet we have the true gospel and are proclaiming it to the world. He had enjoyed his labors in the mission field, and his testimony of the

truth has been greatly strengthened. We are willing to investigate other doctrines, and we rejoice when the people will listen to our testimony. The gospel is the power of God unto salvation, and he knew and testified that God would hear and answer the prayers of those who were anxious to know concerning the truth of our message.

Elder J. E. Bowen said the human race was in a fallen condition, and God sent His Son to earth to point the way back to His presence. We were at one time with God, and through the resurrection wrought out by the Savior our spirits will be reunited with our bodies, and if we obey the gospel, we will become perfect like Him. We are all the sons and daughters of God, responsible before Him, and may become as He is. It is man's privilege to progress eternally. There is nothing beneficial to the human race but is included in our religion. The reason the Latter-day Saints are persecuted is because their motives are not understood.

Elder Lawrence Brown said we believe with Paul that the gospel is the power of God unto salvation. Before coming to the earth we heard the plan for the organization and redemption of the earth discussed. There were two candidates to bring this plan into effect. We saw the Savior chosen and sanctioned that choice. He offered His blood as a sacrifice to atone for man's sins. This was all understood before the foundations of the earth were laid. In due time Christ came and brought the gospel in its fullness. His Church was organized complete and perfect. No part of the body could say to any other part, "I have no need of thee." After the Savior's death the pillars were taken away, the apostles were killed, sealing their testimony with their blood. The gospel was thus taken from the earth. A mighty prophet has been raised up in these latter days and the true gospel has been restored to the earth.

Singing, "How firm a foundation."

President Clawson said we believe in the principle of pre-existence and are sustained in this belief by the word of God. He read from the beautiful hymn, "O, my Father," which has attracted so much attention and is familiar to the Latter-day Saints. Said we believe that God is actually our Father. We came forth out of the heavens, having resided with Him in the spirit world. This is startling, yet logical and beautiful. We were tangible and real beings in the spirit world. Our coming to earth was an important step. We came here for a purpose. Yes, we came as Jesus came—to get bodies. These bodies are for a high and holy purpose. They are necessary to our exaltation. It is only upon the principle of righteousness that we get our bodies, and they are more precious than the gold of Ophir. We must see to it that we keep them clean and pure, that they may be fit dwelling-places for the spirit that God has given us, for if we do not, woe be unto us. We must live throughout the endless ages of eternity, but will never have any other bodies but those we now inhabit. It

may be different after the resurrection. It may be purer, but if it is it will be because we have made it so. But rest assured it will be the same one we now possess. How will we make it pure? By forsaking our sins. As the Savior laid His body down and took it up again, so we shall lay ours down and take them up. We have come to earth on a mission. We left our Father and the heavenly home and were born on the earth. Many do not realize the importance of this mission, but some day all will understand. He knew the gospel of Jesus Christ to be true; that the Savior wrought out a glorious atonement for all mankind. Testified that he knew that Joseph Smith had Divine authority to establish the Church of Christ on earth, with every gift and grace and power. It is on the question of authority that all churches must stand or fall. Our missionaries are ready and willing to meet that issue and all other ministers must do the same. God bless you all. Amen.

Closed by singing, "O, my Father." Benediction by President Clawson.

On Saturday, September 28th, 1912, President Clawson met with President Parry and the elders of the conference in Priesthood meeting. The elders reported their labors for the past six months, and received from President Clawson many helpful instructions.

JOHN F. OLESON, Clerk of Conference.

FROM THE MISSION FIELD.

Successful Socials.—On Monday evening, September 16th, 1912, nearly a hundred saints and friends of the Nottingham branch (Nottingham conference) met at a farewell social in honor of Elder Arthur T. Henson, who has been released to return home, and Sister Olive Kirk and her daughter, Doris Kirk, who are emigrating to Cardston, Canada. A very entertaining program was enjoyed by all present. In behalf of the Hucknall branch, Elder Henson was presented with a beautiful dressing case, and the Nottingham branch presented him with a wall case. Sister Olive Kirk received a carving set and Sister Doris Kirk received a book of Tennyson's poems, as tokens of love and esteem from the saints and friends of the Nottingham branch. All joined in wishing them God-speed to the land of Zion.

To promote an interest in the coming season's work of the Mutual Improvement Association, that organization gave a social in the Latter-day Saints' Chapel, Sunderland (Newcastle conference), on Wednesday evening, September 18th, 1912. A program of songs, recitations and sketches was rendered, after which both old and young enjoyed themselves by playing many interesting games. Refreshments were served by the Relief Society and all present seemed to have an enjoyable time.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIII.—PAUL AT JERUSALEM.—Assaulted in the Temple.

Text: Acts 21:18-40. Lesson setting: Time, place, etc.

I. BEFORE JAMES AND THE ELDERS.

1. James the Less, son of Mary.
2. Why the elders congregated.
3. Paul's report. (a) Its effect.
4. The Council's suggestion to Paul. (a) Purpose. (b) Paul's compliance. (1.) Paid charges for others.

II. THE UPROAR.

1. By whom raised.
2. How prompted.
3. Result.

III. PAUL RESCUED.

1. By whom. (a) Claudius Lysias, captain of the Roman soldiers that lodged near.
2. Bound between two soldiers. See Acts 12: 6.
3. The tumult.
4. The mob.

IV. PAUL MAKES A REQUEST.

1. Nature of it.
2. How prompted.
3. The captain answers by another question.

V. THE PREACHER AND HIS AUDIENCE.

DIED.

ISGATE.—At Watford, Hertfordshire (London conference), on Friday, September 20th, 1912, William Isgate; born October 6th, 1871; baptized March 1st, 1909, by Elder Hyrum R. Kirkham; and confirmed on same date by Elder Don C. Rushton.

PRIOR.—At Portsmouth (London conference), September 16th, 1912, Jason Bertie Prior, the beloved son of Robert J. B. Prior and Lillie Darling Prior; born at Portsmouth, July 27th, 1907.

CONTENTS:

Man's Future Home 625
The Highest Ideal 628
God's Perfect Plan 629
Enriching the Memory 630
For the Teacher... 631
Poetry: Face the Sun... 631
Editorial: Sectarian Beliefs Concerning Deity 632
Minutes of Hull Conference ... 635
From the Mission Field 639
Sunday School Lesson for Theological Department 640

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.